however, involves the least desirable condition for the community, for it thereby loses the time to provide for its means of subsistence with the necessary regularity, and sees the product of all work hourly threatened. Hence the community prefers to raise its power of attack and defence to the exact plane on which the power of its dangerous neighbour stands, and to give him to understand that an equal weight now lies in its own side of the scales—so why not be good friends ?—Thus equilibrium is a most important conception for the understanding of the ancient doctrines of law and morals. Equilibrium is, in fact, the basis of justice. When justice in ruder ages says, "An eye for an eye, a tooth for a tooth," it presupposes the attainment of this equilibrium and tries to maintain it by means of this compensation; so that, when crime is committed, the injured party will not take the revenge of blind anger. By means of the *jus talionis* the equilibrium of the disturbed relations of power is restored, for in such primitive times an eye or an arm more means a bit more power, more weight. —In a community where all consider themselves equal, disgrace and punishment await crime—that is, violations of the principle of equilibrium. Disgrace is thrown into the scale as a counter-weight against the encroaching individual, who has gained profit by his encroachment, and now suffers losses (through disgrace) which annul and outweigh the previous profits. Punishment, in the same way, sets up a far greater counter-weight against the preponderance which every criminal hopes to obtain—* imprisonment as against a deed of violence, restitu*